Lutheran Herald

ber 3, 1959 • Vol. 43 • No. 44

PACIFIC LUTHERAN THEOLOGICAL SEMINARY THE LIBRARY

he Wilderness Canoe Base, Prof. Arnold Flaten of Olaf College and Ham Muus pick a site for a pro-d chapel. See story on page 2.

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Lutheran Herald

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Official organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minn., Randolph E. Haugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $3.00. Second-class postage paid at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minneapolis 15, Minnesota.

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The pioneer spirit is not dead among Lutheran youth and men who continue to build an . . .

ISLAN

ANYONE WHO SAYS that the pioneer spirit is gone from American youth has not seen the Wilderness Canoe Base sponsored by the Plymouth Youth Center, an institution of The Evangelical Lutheran Church.

Here where the roads end in the wild Arrowhead country of northern Minnesota, just below the Canadian border, is being built an outpost of the Christian Church that staggers the imagination.

The building of this camp has been in process for three years, but the amount of work done in the last ten months is phenomenal.

In several operations that began in the dead of winter just after the first of this year, men and boys (and some women too) have combined their labors to add several facilities to a base camp that this year served nearly 400 youth of the church.

The first two summers of operation of this camp, from which parties of youth go out on the trail in the canoe country, were reported in LUTHERAN HERALD one year ago (see the 1958 issue).

Now, one year later, with eight log cabins and several other build and improvements added, this is camp on Sea Gull Lake gives evid of being developed into one of finest of its kind anywhere.

Less than a year ago, the direc of the camp, Pastors Ham Muus Robert Evans, who also serve as rectors of the Plymouth Youth Ce in Minneapolis, became aware of log cabins that were being put up auction by the government. The cab former resorts, had been purchased part of the government's project consolidate the roadless Arrowh country as primitive territory.

Twelve of the cabins were located Basswood and Fall Lakes north of (160 miles from the base), and other one on Saganaga Lake, north of the camp.

When members of the board of youth center were told of the opp tunity to bid on these cabins, it seem

UTPOST OF THE CHURCH

By William H. Gentz

mpossible task to think of moving
n to the base. But having faith in
directors who have "accomplished
impossible" several times before,
board gave the go-ahead to bid on
cabins. The bids were all accepted
a time-limit provision for re-
al. Twelve of the cabins would
to be moved by summer 1959!
he summer previous, three small
ns had been dismantled and hauled
ss the lake and erected again at
camp. But this new task was more
10 times that in size and distance.

Operation Log Cabin

'ith faith that volunteers would
n in and help with this project as
have many times before, "opera-
log cabin" was begun during the
istmas holidays.
odging for the volunteers, who
to arrive on December 29, was
red at three large cabins near Ely.
pre-removal preparation, two Ely
lents were recruited to work with
men in plowing the roads across
two lakes and in marking all the
ns, log by log, for reassembly pur-
s. A trucker from Grand Marais
hired to haul the logs the 160
s to the camp.
ersonnel for the big operation was
red from Luther Seminary, St.
l, Minn., St. Olaf, Luther, and
nidji State colleges and from Red
g, Bigfork, Littlefork, International
s, and Minneapolis senior high
ols. In addition, several adults
n Ely and Fergus Falls came to
. Some worked only a few days,
rs stayed the full period. Three
nen were also on hand as cooks for
crews.

The operations began with the dismantling of the two largest cabins first (45x55 feet, and 36x70 feet). The first few days were extremely enjoyable and the crews were worked hard and were ready to load the big semi-trucks when they arrived on January 1.

The ice on the lake had been checked repeatedly for several days to determine its thickness and safety for the hauling operations. After several hours of rugged loading, the trucks were ready to start their trip back to Grand Marais and the base camp.

A Breakthrough

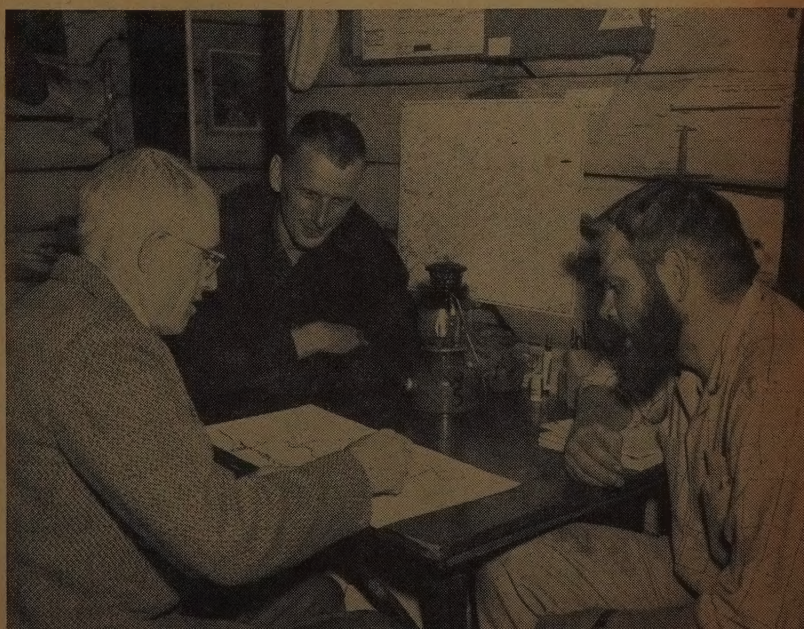
The two smaller trucks (with 22-foot trailers) made it across the half-mile bay in fine style. The heavily loaded larger truck (with a 35-foot stake-box trailer) then began to make its way across the bay. Suddenly, crew members waiting at the portage saw with horror that the lights of the truck were shining up at a 45-degree angle into the early darkness. The truck, fully loaded, had crashed through the ice!

Within minutes crew members reached the driver, who was able to leave the cab of the truck, although he was dazed by the event.

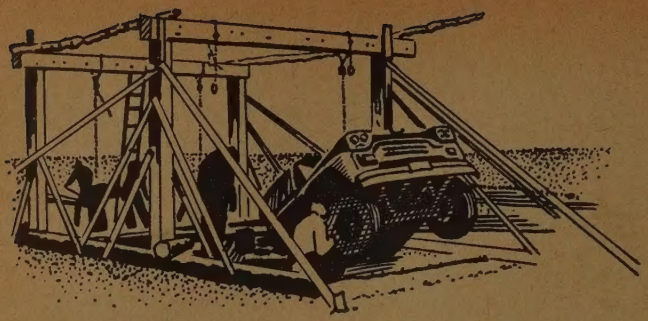
Despair, futility, and gloom gripped the entire crew at first with the thought that the entire project might have to be abandoned. But once the shock had been eased and after thanks had been given for no injury or loss of life, the men began to lay plans for getting the truck out and proceeding with the operation.

Telephone calls brought some help, but also the realization that the only experienced help was not available. The next few days were spent pumping water around the area of the breakthrough to develop more ice. The weather dropped to more than 40 degrees below zero at night and below 20 below during the day, all of which helped to develop much-needed ice.

By January 5 it became evident that no real help would arrive and the men would have to do the job themselves. Telephone calls made it possible to secure hoists, cables and chains from a mining company, bridge timbers from another mine and several heavy planks from the state. The hoist pictured in the drawing on this page was finally assembled, the ice chipped through



Prof. Arnold Flaten of St. Olaf College (left) sketches plans for the proposed chapel for the Wilderness canoe base as director Ham Muus (center) and John Glesne look on. John, who served as a guide last summer, is staying at the base through the winter.



This sketch was made from a picture taken of the "break through" last winter described on the preceding page.

again to free the log trailer, and on January 8, one week after the break-through, the truck was hoisted out and drove off under its own power!

Meanwhile dismantling operations on the other cabins had been stepped up. It became necessary to hold over for a third week, one week longer than anticipated. But all the crew that were able stayed on and completed this first phase on January 17.

More than 5,000 man-hours of work had been put in, not counting the hauling time, but the cabins were now all on the island camp and the crated windows had been hauled into Grand Marais.

Operation Sand Haul

A second operation began soon after the log cabin project. Some 750 square yards of beach and construction sand was hauled by truck from a pit six miles away from the canoe base and dumped on the ice in front of the island. Later in the winter dynamiting operations cleared the camp's beach and staging area of huge rocks which were hauled out onto the ice to sink into the deep water this spring. The sand also was distributed in strategic areas to make it available for use in building concrete footings.

A Summer of Work

During this summer everyone at the canoe base pitched in to carry on the building operations. Eight of the log cabins have been erected, including the largest cabin (36x80), which will become the lodge and dining hall in the future. Every log has been drawknifed before being reassembled and new roofs have been installed on all the buildings.

In addition to the erection of these log buildings, a tool shop and a large trail equipment building were also added this summer so that there are now more than 30 buildings on the island.

Additional improvements this summer included a water system installed by one of the groups of church men who helped out.

The Future

Plans for the coming year include completion of the main lodge this winter and the addition of equipment that will make it ready for use in next year's program as a dining hall and assembly lodge.

Another expedition after Christmas this year will dismantle the last of the 13 cabins purchased. This one is a 40x40 foot cabin on Lake Saganaga near the camp. College and seminary men will again be recruited to help.

The purchase of two more islands across the small bay from the present base has been authorized by the g erning board of the camp. The c of this additional property has b pledged by the "youth builders," group of canoe base supporters w have provided much of the necess financial backing for the entire proj A suspension bridge across the wa from the camp to the nearest of th islands is also planned for construct next spring.

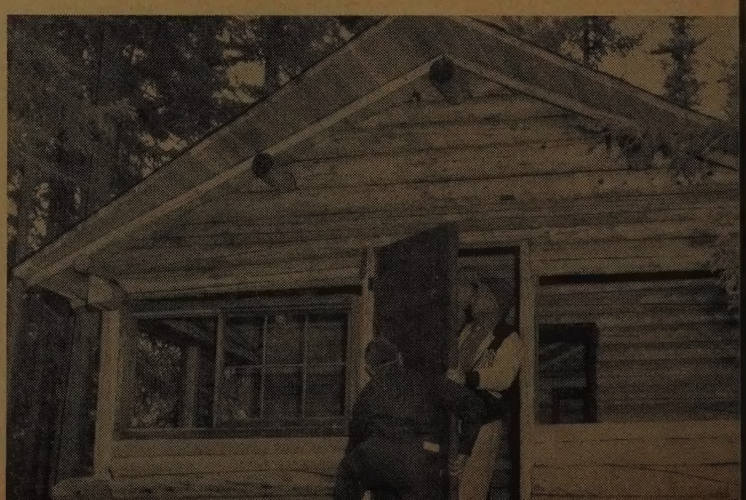
The latest "dream" of the ca directors and staff that now see definitely possible in 1960 is a cha on the new West Island. Prof. Arn Flaten of St. Olaf College is in process of designing the chapel, wh will take advantage of the outd setting of the camp. Prof. Flaten also agreed to bring a party of fourt St. Olaf students to the base n summer to spend five weeks of w in building the chapel.

Similar projects have been carr on in the past by St. Olaf stude at Hovland and Lutsen, Minn., Lake Superior's North Shore, and 1958 in Norway.

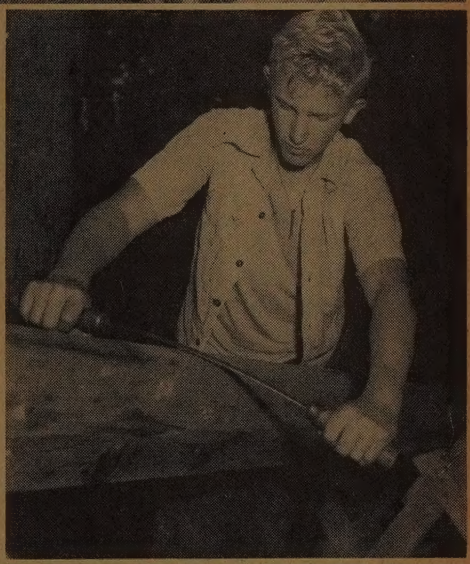
On the Trail

Why all this feverish activity provide facilities in the isolated wild ness? The only purpose is to prov the best possible base camp from wh to send youth and their counselors "on the trail." There they share an perience of closeness to God that instrumental in changing lives a building Christian character.

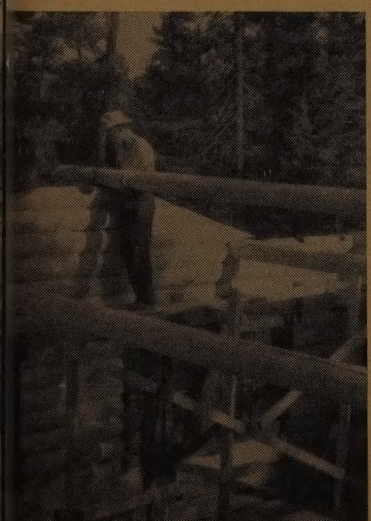
This year 42 groups of young peop most of them boys, went out on trail. About half of the groups w



were those with juvenile delin-
cy records—recommended by the
nepin County Probation office,
sey county's Totem Town, the
Lake School for Boys. Many
s were from the Plymouth Youth
er area or from other under-
leged communities of Minneapo-
ıd St. Paul.
ıe rest of the campers were groups
congregations of the Lutheran
ch in the Midwest, from small
s as well as larger cities.
peditions varied in size from six
5. Guides (college and seminary
) provided the trail leadership
the help of a camp swamper
ı schooler). Most church groups
brought a counselor or pastor. On
rail the days are varied and full,
ling and portaging among the
lreds of lakes in the area, fishing,
ıming, hiking, working, and wor-
ıing together. All food and pro-
ıs for the entire trail period, as
as the canoes and equipment, are
ed by the campers and leaders.
ost groups travel a much shorter
nce, but one church group this
made the trip down the Pigeon
to Fort Charlotte and then across
"grand portage," nine miles to
Superior.
ıother group, five boys from the
ıing School at Red Wing, Minn.
on the trail for 26 days, the
est trip ever taken by one of the
ps. They paddled and walked 250
, carrying all their provisions.
ho says the pioneer spirit is dead?



Pictured clockwise from top to bottom is the process of reassembling the log cabins at the Canoe Base. The numbered logs were brought to the island last winter. Boys and leaders all helped drawknife the logs to give them a new look before rebuilding. Tools for the building operations are shown in the new tool shed built this summer. After assembling the cabins and putting on new roofs, doors and windows were hung into place. Eight cabins were rebuilt this summer. Five are still in the log pile stage. Another will be dismantled and brought to the camp this winter.



What Is Worship?

By Rolf D. Bra

This article and a few more to come are written at the request of the editors of Lutheran Herald, who desired an expression from a grass-roots pastor rather than an expert on liturgy and worship. This article looks at the question, *What Is Worship?*

As Christians, let us first go to the Bible to seek an answer. We will use a large concordance to help us. There we learn that the word "worship" is used in nearly 200 verses. In the concordance I have, which accounts for the original Hebrew and Greek words, at least fourteen different words are translated "worship," though in other passages they are so translated as to retain their root meanings.

As we start looking up these passages in the Bible, certain facts begin to come out. We find that none of these original words are exclusively used to picture man's relation to the true God. The "creatures" as well as the Creator are "worshiped." Heathens "worship" their idols and the people of God turn to "worship" a golden calf. But a glimpse of the glory of the word appears when we read that Abraham speaks of "worship" when he takes his only son to sacrifice at Mount Moriah, Moses "worships" at Mount Sinai, Joshua "worships" the Captain of the Lord's host, the woman of Samaria learns to "worship" God "in spirit and in truth," and John in Revelation 22, when he fell down to worship the revealing angel, was directed instead to "worship God." Yet the word most commonly translated "worship" is used also in the Bible to describe the "Salaam" before kings and men of high rank in the state.

In the Bible we find people "bowing down" to worship, "rising up" to worship, clinging to, serving, being in the beauty of holiness, being at certain places, looking toward the holy temple—to worship. But we also find Bible characters worshiping without regard to posture, place, day or hour, or human go-betweens.

Surely we seem to be getting more and more confused by the minute. But if you are looking with me at the passages containing the word "worship" or a similar word, the image of this word "worship" becomes clearer and clearer. Whether used of kings, of heathen gods or of the true God, worship consists essentially of an awareness of unworthiness in relation to another b who is above the worshiper in power, prestige, kn edge, or holiness.

As one applies this concept of worship to the C tian's relation to the true God "who has shone in hearts to give the light of the knowledge of the g of God in the face of Jesus Christ," who has "so l the world that he gave his only Son"—then wor becomes an awareness of one's utter unworthiness as comes face to face with God, who is of unspeak worth and desirability.

The Christian is quick to see that such an aware is not something that a human being can create himself. God has built this awareness into the substance of our being. The heathens worship false g not because they have concluded that they will be ter off doing so, but because it is in their nature to ship; they cannot help it. No man can escape from need to worship. He *must* worship, even if he, the Pharisee of the parable, can find no one worth worship, in his opinion, except himself. The first c ters of Romans show this to be true.

But it is when God, by direct revelation to prophets, evangelists, and apostles, and by the re tion of His written Word to mankind in general, revealed His essential being to us in Jesus Christ, worship comes into its own.

Then it becomes Christian worship. The elemen slavish fear in heathen worship becomes child-like in Christian worship. The prophet Isaiah indeed sai the presence of the vision of God, "Woe is me! For I lost; for I am a man of unclean lips; and I dwel the midst of a people of unclean lips, for my eyes h seen the King, the Lord of hosts!" But this same phrop was quickly touched with the atoning coal, and his were made to sing the clearest Gospel notes of the Testament. Simon Peter, astonished at the catch fish, fell down at Jesus' knees and said, "Depart fr me, for I am a sinful man, O Lord." But Jesus g His apostle this answer: "Do not be afraid; hencefo you will be catching men." And years later, after P had, on the darkest day of history, denied his L three times, we find him casting himself into the

e near Jesus the risen One, and to hear himself re-
ed to his apostolic office. Later still, in the Book
Acts, we do not find Peter acting or speaking like
arful slave, but like a reverent but bold child of

Christian worship the suppressed hate of the
hen for the hateful gods he thinks he must appease
mes an open love for God who first loved us. Even
women who went early on Easter morning to the
b, though they by the very act of bringing spices
His body were denying His resurrection—even such
shipers were actuated by His love to show Him
. The miserable Peter, kneeling on the shores of
lee, facing the risen Jesus he had denied, could
help bursting out with, "Lord, you know every-
g; you know that I love you." To know the apostle
n is to know him as "the disciple whom Jesus loved,"
to know his gospel and epistles and apocalypse is
now the song of the love of God. And Paul? Well,
he 250 references to love in the New Testament,
it half are quotations from his epistles. Who of us
not know the love-chapter, First Corinthians thir-
, beginning, "If I speak in the tongues of men and
ngels, but have not love, I am a noisy gong or a
ging cymbal"?

he suspicion and trickery of heathen worship is
nged in Christian worship to trust and confidence.
heathen Zulu, I am told, will not draw a linear
ration around a bowl so that the line becomes a
pleted circle. His idea is, apparently, to leave a
e open as an exit for the evil spirit, thereby enticing
spirit out of his bowl. He will leave food outside
kraal at night so that his gods will be too busy eat-
or too surfeited, to trouble or injure him as he
os.

t there was no trickery in Abraham, the father of
faithful, when he took a three-day journey to an
ointed spot to sacrifice his son, "his only son, of
om it was said, 'Through Isaac shall your descendants
named.' He considered that God was able to raise
even from the dead; hence, figuratively speaking,
lid receive him back." When Paul knew the day of
beheading at the hand of the mad Emperor Nero
near, he wrote, "The time of my departure has
e. I have fought the good fight, I have finished the
, I have kept the faith. Henceforth there is laid
for me the crown of righteousness, which the Lord,
righteous judge, will award to me on that Day, and
only to me but also to all who have loved his
earing."

he worshiping Christian responds in faith to the
it promises of his God in Christ. "Come now, let
eason together, says the Lord: though your sins are
like scarlet, they shall be white as snow," "fear not,
for I am with you, be not dismayed, for I am your
God; I will strengthen you, I will help you, I will up-
hold you with my victorious right hand." "Can a woman
forget her sucking child, that she should have no com-
passion on the son of her womb? Even these may for-
get, yet I will not forget you. Behold, I have graven
you on the palms of my hands." "For God so loved the
world that he gave his only Son, that whoever believes
in him should not perish but have eternal life." "Come
to me, all who labor and are heavy-laden, and I will
give you rest."

The worshiping heathen obeys his witch-doctor to save himself from some impending evil. The worshiping Christian obeys God's law and does good works because he is saved in the full Christian sense of that term. James, who speaks most sharply in all Scripture about works: "Be doers of the word, and not hearers only, deceiving yourselves," calls this "doer" "he who looks into the perfect law, the law of liberty." To James the "law of liberty" was the Gospel, with its fruit coming forth in accord with the will of God as expressed in the Ten Commandments. "What must we do, to be doing the work of God?" asked the people of Galilee. Jesus answered them, "This is the work of God, that you believe in him whom he has sent."

Enough has been said about the striking difference between heathen and Christian worship to prepare us for the next point this article would make. Scripture makes it plain that Christian worship, by which we mean worship acceptable to God, is, like salvation itself, by *grace*. "For by grace you have been saved through faith; and this is not your own doing, it is the gift of God—not because of works, lest any man should boast." A man must be converted, regenerated, sanctified by the Holy Spirit through the Means of Grace before he can become a true worshiper.

Christian worship, therefore, while remotely related to the worship urge of the natural man, is essentially different. A supernaturally intimate, mystical *communion* with God is involved in true Christian worship, as Jesus prays in John 17: "I do not pray for these" (the apostles) "only, but also for those who are to believe in me through their word, that they may all be one; even as thou, Father, art in me, and I in thee, that they also be in us, so that the world may believe that thou hast sent me."

But this matter of unity, of communion with the triune God, brings up the matter of *fellowship*. If God is "one" with each true Christian, has He not made arrangements, for the unity of the individual Christians with one another? Surely He has, but that will best be discussed in another article.

Great Expectations

By Alvin N. Rogn

As I write this I sit thirty thousand feet above the earth, imprisoned in a cigar-like chamber with one hundred other people. I am sped across the continent at five to six hundred miles an hour. The people about me read newspapers, play with their children or snooze.

Inventions and discoveries in this century have come in a breath-taking parade; they glitter for a moment and then glide on into the shadows of the commonplace. We simply cannot sustain the mood of wonder and awe forever! And when will it end? Must I always stand on tiptoe, either from abject fear or in great expectations?

The multitude of scientific discoveries are but the side shows of life. The big tent is where God (separate from nature) plays it out with man. Many a man has reached the evening of life wearied and surfeited by the side shows and has missed the Big Tent altogether. And the side shows, however spectacular, fail to sustain wonder and awe. Modern man can ogle over a jet stratoliner with no more feeling than his grandfather over a sleek mule. Travel to the moon will be "old" long before regularly scheduled flights are established.

The Lord said, "Behold, I make all things new." But He was talking about the Big Tent, where God meets man. It is in the *I-Thou* of the world of faith, not in the *I-it* of the world of science that great expectations need not pale into the obvious. The instant God enters the arena every commonplace event becomes charged with the unpredictable, and the path of every man leads on and up into shimmering heights.

There was nothing unusual about Abraham leaving his homeland, Ur. My grandfather left Norway, beckoned on by some yet unknown homestead in America. There was nothing unusual, that is, unless you let God in and believe that He did indeed call Abraham, single him out to become the father of a covenant people and groom among his descendants the Savior of the world. This emigration from Ur could be only a nomad's search for richer land, except for God. But introduce God into the incident and Abraham's journey, like a piece in a huge jigsaw puzzle, becomes an integral part of God's great way with man.

Many mothers have been caught on trips and have given birth to their babies in strange hospitals, as M of Nazareth in Bethlehem. The birth in Bethlehe a sweet story with a sad ending thirty-three years l unless you let God in! But with God there it beco the earth-shaking climax of a chronicle that be with man's fall and ends only with the final, gr consummation at the end of the world.

God is the only non-predictable factor in this w of cause and effect, environment and heredity, ma matics and logic. He moves in and out of every e in the history of every man and every country. moves in two mighty motifs—judgment and m No war is waged without His reluctant consent, rose blooms without His fragrant touch. In the langu of the scholars, He is at once transcendent and im nent, above or beyond all things and in and with things.

Life loses its dimension of great expectations i omits God. This is the peril of those who denou Him or deny His existence; it is the peril of those v though acknowledging Him, treat Him as someone remote to bother with the commonplaces of life.

In the fear that even people of the churches h Him too far out on the edges of life to expect anyth great or decisive from Him, the Division of Parish ucation of our Church is designing a course of st for adults entitled *Great Expectations*. It is hoped the stuff of daily living may appear as the great ar of God's vital concern and activity. It is especially ho that the "stuff" of our church life—the Holy Scriptu the sermon, the Sacraments, the congregation itse may be lifted out of the humdrum of ecclesiastical tine into the exciting field of God's miraculous work

The side shows will multiply. Scientists warn us our external way of life may change more drastic in the next ten years than it has in the last fifty. E so, if we become so entranced and distracted by plurality of the lesser lights that we miss the L of Light, life will only settle deeper and deeper the gloom of melancholy. Recovering a vision of mighty work of the Triune God among us, we move among all changes with the courage and g of great expectations.

An Invitation to Study and discuss . . .

reat Expectations is one of ve "Study and Discuss" Short rses to be offered January 1,), by the Department of Chris- Education of the Evangelical ieran Church. *They are free!* is an experiment in Christian lt Education.

egistrations will be limited to first 500 persons applying for i course. Registrations must be e through your pastor. To re- e copies of any one Short rse there must be *at least five ons (but not more than ten)* stered for it and they must e to "Study, Meet, and Dis- " four times.

egin now to form your group ive to ten persons for one of following Short Courses. They e been prepared by a distin- hed faculty from our seminary our colleges.

) *Great Expectations in the Christian Church*

) *Obstacles to Christian Friendship*

) *Common Human Needs and Christian Friends*

) *Family Living and the Trinity*

) *Practical Problems of Life and the Trinity*

) *The Christian Art of Helping*

) *Preventive Services in the Parish*

) *Reaching the Unreached*

) *Materialism: Idol-Worship the American Way*

) *The Outbreak of Sin in Personal Relations*

) *The Christian in His Political Life*

) *The Lutheran Laity: Sleeping Giant*

Fortnightly Review

The Department of Charities has for a number of years been concerned that clinical training experience be available for pastors who are called to serve in reformatories, other penal institutions, and mental hospitals. To help provide initial training for such service, and to assist pastors and prospective chaplains to obtain this clinical experience, Luther Theological Seminary has for the last eleven summers sponsored a 12-week course. Field work experience has been obtained through the cooperation of general and mental hospitals and reformatories where a chaplain with supervisory status directs the chaplaincy program.

Last summer there were almost fifty of our parish pastors, prospective chaplains, and seminary students who pursued this training in centers in Milwaukee, Wis., Red Wing, Fergus Falls, Willmar, and Minneapolis, Minn., Minot, N. Dak., and Brooklyn, New York. Of these, fourteen were assigned to each of the two mental hospitals at Fergus Falls and Willmar, Minn.

Thursday evening, August 13, the Department of Charities sponsored a dinner for those who studied at Fergus Falls and Willmar. The dinner was held at Alexandria, Minn., an approximate half-way point between these two cities. In response to an invitation from Dr. Dahlen, I joined the group for the evening.

After the dinner Dr. Dahlen invited each man to state what the course had meant to him. One pastor spoke of the summer's work as a "healing experience." The phrase "new insights" occurred frequently. The state hospital patient and the alcoholic exhibits in his conduct an emphasized expression of the guilt feelings and frustrations that all men have to contend with. He therefore becomes a "looking glass" in which we may more readily see the "old nature" in ourselves. It was this which led the men to make frequent use of the word "insight."

In written reports to Dr. Dahlen's office each man reported on what the summer had done for him. The following two quotations reflect the reaction of the students:

"Perhaps the greatest experience of the summer was beginning to realize more fully that other pastors, the alcoholic, and the mental patient often have had basic problems similar to mine. This knowledge has helped me to understand myself better and has given me a deeper feeling of affinity to others. I trust it will result in a more fruitful life and ministry."

"The experience of counseling with a patient here at the hospital has also been one which I will not easily forget. I had a young man, two years my junior, as my patient. I have learned much from him, have been able to 'try out' some theories of counseling and have seen how a true paranoid thinks and acts. This, however, is not the greatest part of this experience. The important thing for me is that we have been able to relate to each other, as equals, and have established a strong relationship of love and concern. Such experiences cannot help but change a person."

Then the young pastor concludes, in reference to his future work, "I feel that I will seek to understand and love rather than reject and judge."

Fredrik A. Schiotz
President, ELC

Editorials...

"Hectic Dailiality"

The OFFICE DICTIONARY does not recognize the existence of "dailiality," so the word probably does not exist —or rather did not exist until one of our correspondents invented it. There is no law against that, and since its inventor had something very specific in mind when he thought it up, we shall adopt "dailiality" as part of the vocabulary of our paper for the duration of this editorial.

The letter in which the word occurs came from a pastor, one of whose congregations had recently celebrated a centennial. It had been a tremendous experience, one the people planned for long and enthusiastically and shared in happily. Now, a few weeks later, the pastor writes: "We are coming down off the mountain, and seem to find the rather usual hints of spiritual epilepsy in the humdrum existence of hectic dailiality in the church."

So there is the word, with no definition appended. But the meaning is quite clear. We once attended an installation service and heard an old and experienced district president express sentiments a good deal similar to what our pastor friend probably had in mind. That service, too, had been a mountain top experience: a young and enthusiastic pastor, fresh from his school years, being installed in a congregation which had not had too much to be happy about for many years. Now, at the close of the day, the "bishop" said soberly, addressing both pastor and congregation, "Remember, tomorrow the daily grind begins again."

Thank God for the mountain tops of Christian life, both the life of the individual Christian and the life of the Christian congregation. Even as the Lord took certain of His disciples apart into a mountain to be lifted up above the daily routine, so God permits His people to climb up on high—once in a while. We need that, and our lives would be poor indeed without it. That is why we have special days of celebration in Christian congregations and dot our lives with special festivities.

But they are the abnormal part of normal existence. A centennial festivity does not last. The rarefied atmosphere of the mountain top is not intended to be the air God's people breathe permanently—not as long as life on earth lasts. So there is daily life, and daily life which has become humdrum, unexciting, perhaps boring, is daily life which suffers from dailiality. We fear that our pa correspondent was discovering a reaction to the mo tain air which caused him concern for his congregati perhaps he was suffering a bit from it himself, Dailiality had replaced the festival atmosphere of centennial, and the years of the new century stretc on ahead, seemingly endless, with little to excite on

And this was "hectic" dailiality. That seems at glance to be a contradiction. That which is hectic su cannot be humdrum! But there is just the point. It be, and often is. The second word is possibly a recog tion of the hopelessness of the first. We know that in the Kingdom should never be humdrum. So insti tively we make that life hectic—full of this, that, and other. But the combination does not help. Dailia turned humdrum is still a travesty on the life of eit an individual or a congregation.

We have become accustomed to hearing the Ameri Churches accused (especially by brethren from abro of "activism." Sometimes we feel that it might be be if our visitors held their gunfire until they came to kn more about us than appears on the surface. But there more than a mite of truth in their accusations. We s pect that, without knowing the word, what they are cusing us of is "hectic dailiality." They see our m tiplicity of activity, realize that some, at least, of it decidedly superficial and empty—and so we go down their book as "activists."

There is an obvious solution, of course. It lies in unc standing the nature of the life in God and of transf ring that individual life into the life of the congre tion. That means nothing less than learning to ca the lessons of the mountain top down to the level the daily life. What the disciples saw on the mounta was the full glory of Christ. And what a congregat sees in its mountain top services is a reminder of h great that glory is. The days which follow on the pl below are spent in the reflected radiance of the exp ience far above. That transforms the routine of life a gives direction to the life of both the individual and congregation. Life then never degenerates into dailial and it is unnecessary to give artificial stimulation to by making it hectic.

We thank our pastor friend for adding a word to editorial vocabulary. We trust that he and his congre tion may recover from their "dailiality," and that it n not become an epidemic disease in the Church.

hy have Church Bodies?

ITH SO MUCH talk about church union in the air, le have become unusually aware of the organiza- l structure of the church at large. This is both good bad.

is good, of course, in that it brings into focus the e tremendous mission of the Church as a whole, all its areas of Kingdom work. It is good if it nds us that church bodies exist as the tools of the ber congregations and as avenues for them to have der fellowship. It is good if it stresses both the out- n and the limitations of a general church body.

is bad if it places undue stress on organization and ch machinery. It is bad if the end result is to magni- e congregation at the expense of the church at large, e church at large at the expense of the congregation.

r these reasons it is well that one of the side results nion negotiations is a restudy of the objects and oses of a general church body. In the documents of American Lutheran Church there is a lengthy and ully prepared constitutional article entitled "Pur- " and another entitled "Powers." It appears to us, repeated study of these two articles, that they out- carefully and concisely the *why* of a general church .

e other day we received a news story concerning atest meeting of the Joint Commission on Lutheran y—the group which is working with the projected nic union of four of our sister bodies. We were very h taken with the constitutional article the group has oved on this subject. Its title is to be "Objects and ers."

e believe that this is so fine a piece of work that our ers will be happy to have an opportunity to read it ll. It is as follows:

his Church lives to be the instrument of the Holy it in obedience to the commission of its Lord, and ifically

To proclaim the Gospel through Word and Sacraments, to relate that Gospel to man's need in every situation, and to extend the ministry of the Gospel to all the world.

To gather into fellowship those who respond in faith to the call of the Gospel and to nurture them in the faith through that fellowship.

To affirm its unity in the true faith and to give outward expression to that unity.

To safeguard the pure preaching of the Word of God and the right administration of the Sacraments by all its ministers and in all its congregations in conformity with its Confession of Faith.

To strive for the unification of all Lutherans within its boundaries in one Church and to take constructive measures leading thereto.

To participate in ecumenical Christian activities, contributing its witness and work and co-operating with other churches which confess God the Father, Son, and Holy Ghost.

To achieve these ends, this Church shall

Establish and receive congregations.

Further missions in America and throughout the world.

Educate and ordain ministers of the Gospel and be responsible for the discipline of the ministers in its membership.

Establish and maintain institutions for the education of youth and for training in leadership in this Church and in society, and serve the spiritual needs of youth in other schools of higher learning.

Provide institutions and agencies to minister to human need in the name of Christ our Lord.

Study contemporary society in the light of the Gospel and witness to the truth of God in relation thereto.

Issue study materials setting forth Christian truth and disseminate knowledge concerning the doctrine, practice, history, and life of the Lutheran Church.

Cultivate edifying practices of worship, and prepare and publish service books for congregational, family, and private use.

Decide all questions of doctrine and life on the basis of the Holy Scriptures in accordance with the Confession of Faith of this Church.

Act in and through the synods for the proper administration of its work entrusted to them.

It is News

IT ALWAYS disturbs us when readers write in to protest certain news stories in the belief that they represent the editorial opinion of our paper. We do not know how often we have tried to explain editorially what our policy is on this point.

This paper does have opinions. It expresses them first of all through its editorials; and secondly through articles which are openly and avowedly intended to stimulate thought and help form mature opinion. The editors must be held strictly accountable for all such material. If it expresses opinions which are contrary to the faith of the Church or which are injurious to the life of the Church, something drastic needs to be done.

News material falls in a different category. To be sure, no editor in his senses will permit the appearance of news items which are beneath the dignity of his news pages. But the appearance of a news item is for the purpose of *informing*. It may recount something with which the editors are in complete sympathy; but it may also include something with which we are in thorough disagreement.

Therefore: on the news pages, look for news; in the rest of the paper, expect to find opinion.

THE GAME

Cloud of Witnesses

Through the courtesy of a friend and the indulgence of my colleagues I saw the first game of the 1959 World Series. I like baseball very much, and I am glad the White Sox won. The White Sox are not *my* team (strange possessive). I root for the Pittsburgh Pirates even though I haven't lived in Pittsburgh since 1931. But even though the Pirates are *my* team, I am glad the first game went to the Sox. It seemed right that after forty years the Sox fans should have something to cheer about.

Great Is Klu of the Chicagoans

Baseball is, of course, a religion. It is also an art and a kind of drama. I have an artist friend who thinks a baseball diamond with its clean angularity, its wide masses of pure color, and its fringe of varicolored spectators is aesthetically overwhelming. It is beautiful and exciting in a dramatic sense. But it is mainly a religion.

You sense this when you join the crowd streaming into the stands. This purposive gathering of many people for the great and terrible is itself religious. In ancient Greece drama and athletic contests had this holy shudder. The gods were thought to preside and the games and plays were associated with sacrifice. Death and life were the issue: the bright blood of the sacrificial beast spoke of the ultimate, and behind the slaughter lurked the greater mystery: the *mysterium tremendum,* the god who must be satisfied by the unburdening of guilt on the victim.

There is much of this in bull fights. The bull, poor creature, becomes the sacrificial victim. When the bull dies, the crowd feels cleansed. And there is some of it in baseball. The downing of the opponent is not merely jolly good fun and all that. It is awesome. It is a death and a dying.

Michael and the Dragon

But perhaps a more powerful reason for the religious pull of baseball is that it re-enacts the war in heaven. Baseball is religious because the crowd identifies itself with one side or the other in terms of the absolute. To be a Sox fan is not merely to have a mild preference for one's home team. It is to be a religious devotee. It is to see your side as only white and your opponent as only black. A Dodger is a devious fellow; a Philistine and fish-worshipper; a blackguard and a mounteb He is a demon in league with demons.

In this context the role of great Klu is clear. W he strode up to the plate, he was not the beefy so Polish-American parents from Argo-Summit, Illi He was Samson of Zorah waving the jaw bone o ass over the perverse plain-dwellers. And when golfed two balls into the blue and sent 50,000 Chic ans into ecstasy, you could hear the Israelite shriek triumph before the crashing pillars of Dagon.

Religion Without Prospects

Not even Christians can avoid the religious pul athletics. It is well to know this. And Christians know that no matter what the Sox do, baseball game which must be seen and forgotten. It is not race outlined in Hebrews of which Christ is the aut and finisher. There are alas many millions of Americ for whom baseball or football is the only religion. T think something *really* happens to them when the win or lose. They think that defeat or victory on diamond spells damnation or salvation for them. T are like the Greeks who having seen a tragedy purged. But no game or drama, merely witnes purges us.

This is true even of the worship of the church wh in terms of outward spectacle and drama may ca us to shudder. It need mean nothing, nothing at The meaning is always in what happens to us by fa Hence in the ancient church, surrounded by witnes the convert in baptism lived out and died out Chri death and rising. Now the Cross was in him and was ready for his cross. It was not a game.

BOOKS *in Review...*

THE CHURCH AND THE NEGRO

THE RACIAL PROBLEM IN CHRISTIAN PERSPECTIVE. Kyle Haselden, Harpers, 217 pages, $3.50.

the Church the real mother of the ous monster of segregation? This is the ıise of an excellent and thought-provok- book by a Southern Baptist minister. writes with deep insights into the issues egregation, having behind him eight gen- ons of South Carolina ancestors, yet with ood knowledge of Northern attitudes ed in his Northern congregations.

ır. Haselden's well documented book ıts out the fact that when Negro slaves first brought to America, they were pelled to attend white Churches. He also ns that the first separation between the s in American society began in a North- congregation, The John Street Methodist copal Church of New York City, in 5, when the Negro members withdrew ıorm their own congregation. Therefore, reasons, since this separatist movement ad through the Churches, the problem of y's segregation is a religious, not a social olitical one.

lthough we shamefully acknowledge the t of our ancestors in the Church, we stion whether today's problem is only a gious one. However, having said this, we ire the courage and scholarly approach the author evidences in his thorough lysis of the interracial difficulties of Amer- He does not vindicate either North or th, but, with the calm deliberation of a n mind, probes the fallacies of Northern Southern thinking, and presents the very it obstacles which stand in the way of hasty or easy solution.

his reviewer is happy to give his high- recommendation of "The Racial Problem Christian Perspective" as a catechism for examination for Northerner and South- ır alike.

R. L. OTTERSTAD
Waco, Texas

THE BIBLE AND RACE. T. S. Maston, Broadman Press, 117 pages, $2.50.

his book on racial prejudice is like a d ham sandwich, the best part is in the ldle. Biblical studies of racial prejudice e often dealt with very obscure passages the Old Testament. The middle chapters this book deal with simple illustrations t clearly expose the sin of racial and class prejudice. The illustrations which are so lucidly applied are the stories of Peter and Cornelius, the Good Samaritan, Christ's command to love our neighbor, and His command to evangelize all nations.

The author has performed a fine service for the church by choosing the most significant Bible passages to be the battleground for fighting racial prejudice. This book will be of help to all concerned with the greatest heresy in the Christian church today, the teaching that God is a respecter of a person's skin color or of his social status.

JAMES R. OTTERNESS
Omaha, Nebraska

SEGREGATION AND DESEGREGATION, A CHRISTIAN APPROACH. T. B. Maston, Macmillan, 178 pages, $3.50.

Dr. Maston has been professor of ethics at Southwestern Baptist Theological Seminary in Fort Worth, Texas, since 1922. He is a member of the Christian Life Commission of the Baptist General Convention (Texas) and of the Advisory Council for Southern Baptist Work With Negroes, the Southern Baptist Convention.

This information is necessary to appreciate the value of his book. As long as there are men who are actually living and working in the South, who have such strong Christian convictions on the important issue of Integration, there is certainly hope for a Christian solution to this problem.

To a reviewer who is not deeply read in the voluminous literature on this subject, Dr. Maston's work seems to be complete and thorough. Chapter titles take one from the actual Supreme Court's decisions (given in their entirety in an appendix), through the reactions to the decisions, to Biblical teachings on the subject and the practical applications of Christian ethics, both in the community and in the church.

Of particular interest to the Christians, of course, is the status of integration in the church, and the effect this has on world-wide missions. This is treated in the final chapter.

As far as this northerner is concerned, his hat goes off to the southern Christian gentleman who, through the grace of God, has already accomplished so much in solving a most difficult problem.

ERWIN JOHN
Minneapolis, Minn.

NO SOUTH OR NORTH. Roger H. Crook, Bethany Press, 121 pages, $2.50.

An effective approach to the racial problem is hampered by a great lack of real understanding and the abundance of unfair prejudice. This author defines prejudice as prejudgment. Dr. Roger H. Crook, a native of North Carolina, is a Baptist pastor in Raleigh and an Associate Professor of Religion at Meredith College. This white teacher, reared and educated in the South, presents in this book a very thorough analysis of racial strife.

Beginning with a concise and interesting historical account of slavery, the author proceeds to give statistical data regarding the numbers and status of Negroes in America today. The discussions of the mores, attitudes, and thinking of both whites and blacks is most informative. With utter frankness the author presents impartially both sides of the racial question.

ORVAL A. SCHMIDT
Minneapolis, Minn.

Adult Class Manuel

IS IT TRUE? Martin E. Hollensen, Wartburg, 197 pages, $2.75, paper, $1.50.

Round up an adult group interested in instruction and reserve a room with chalkboard for twelve scintillating sessions for, after checking Dr. Hollensen's simple charts and telling illustrations, you'll be bursting to teach.

A Capital U. graduate and an ALC pastor for nearly thirty years, the author has edited his masterful "Monday night lectures" for

our stimulation. Even casual reading proves profitable. "God's law is like a blown-up balloon . . . the balloon deflates as soon as you have put a hole in it. God's law is exactly the same. . . ."

The live, conversational style would be welcomed by recent adult converts.

DAR ROA
Forest City, Ia.

For the Family Altar

J. R. Hesten

Toward the Twenty-Fifth Sunday After Trinity — **Happy Stages of L**

The Epistle: I Thessalonians 4:13-18 • The Gospel: Matthew 24:15-28

Monday, November 9

THE CHILD'S WORLD

I Corinthians 13:11

When I was a child, I spoke like a child, I thought like a child, I reasoned like a child.

Of course, the Apostle Paul is here making a comparison between two abilities—that which is found in manhood, and that which is found in childhood. In reality, childhood is characterized by an *inability* to speak, think, or reason, for it is a time of dependability, a time of reliance upon others, particularly the parents. Childhood is a happy time because it is free of the many responsibilities that come later on. It is a time of freedom, play, and dreams. Happy is the child that has the warmth of a good home!

For all the little children we pray, O God. For the love they enjoy, for the wonder of their world, for the first words they speak, for the steps they take, for the tumbles they endure, the imagination they exercise, the guidance they receive. May we ever hold these precious, as do You. In Jesus' Name.

Tuesday, November 10

GARDEN OF YOUTH

I Timothy 4:12

Let no one despise your youth, but set the believers an example in speech and conduct, in love, in faith, in purity.

An abundance of material has been poured out on the subject of Youth—its trials, failures, errors, problems, and what-not. One gathers that the worst period of a person's life is during his youth! Certainly it need not be so. It is not a mixed-up time for those who exult in those "never-die" days together with Almighty God. Paul was writing to a young pastor, but his words apply to any teen-ager. John said, "I write to you, young men, because you are strong, and the Word of God abides in you, and you have overcome the evil one." Youth can be a great event!

We thank You, gracious Father, that many youth have found the secret of Your steadying guidance and love, and rely upon Your Word for an understanding of values. Even Jesus looked upon the young and loved them; give to us a like spirit. Amen.

Wednesday, November 11

THE NEW HOME

Ephesians 5:31

"For this reason a man shall leave father and mother and be joined to wife, and the two shall become one."

Wondrous are the events surround the establishment of a new home! Th are, perhaps, the happiest, most joy of all the days of life, and when marriage is right and no one has b wronged, the Spirit of God hovers o all of it, and His blessing rests upon The making of a home is one of important steps of life and God has sa guarded it with plain rules. Paul u marriage as an illustration of the re tionship of Christ to the Church, wh indicates the honor in which a pro marriage is to be held.

In Your creative design, O Lord, Y ordained that a man and a wom should seek one another and within bond of love establish a home. By Y providence You bring them together a bestow Your blessing. May every ho be established in You that happin shall reign. In Your Name. Amen.

✚

Thursday, November 12

O HAPPY HOME!

Psalm 128:3

Your wife will be like a fruitful vine within your house; your children will be like olive shoots around your table.

There are countless numbers of people who have raised families, and who are presently doing so, who will agree wholeheartedly that the Scripture knows whereof it speaks when it puts forth these words. Here we have a picture of real happiness; the joy of children. How many there are who look back, and say, "Those were the best years of our life—when we had the children with us at home!" The eyes of Christian mothers and fathers glow with pride, and their hearts sing with joy.

Provide every father with strength and health, dear God, that he may have the joy of providing for his own. Give tenderness and industry to every mother, that she may care for her young. Give steadiness to parents that they may lead, love, counsel their growing brood in Your fear. Amen.

Friday, November 13

GOLDEN YEARS

Proverbs 23:24

The father of the righteous will greatly rejoice; he who begets a wise son will be glad in him.

There comes, for some, a period of time when the children have grown and left home, and the weight of responsibility is lifted. These years are often rich years. There is opportunity now to "enjoy life," to travel, to do things that had to be set aside while the demands of the family were pressing. In particular these are golden years if the home and family experience has been carried out under God. They may be years when good parents notice with satisfaction the successful transplantation of the Christian home they had maintained.

In the "golden years" also, heavenly Father, You are found. We thank You that in these years You make plain the principle of the Law of the Harvest—"Whatever we sow, we reap." In the freedom of these years help us to give more of ourselves to Your service.

Saturday, November 14

THE CROWNING YEARS

Proverbs 16:31

A hoary head is a crown of glory; is gained in a righteous life.

Old age has been getting a great d of bad publicity and some people ha made the mistake of saying, "I hope never live to be old!" Old age can an unhappy time if it is lived in reg for a misspent life, or if visited w great infirmity or pain, or if there a feeling of being unwanted or burde some. Old age for a Christian has it a crown, a crown of glory, for it rich in experience, a tried faith. It a hovering, a waiting for the gloric "next event," a lonesomeness for t heavenly home. Growing old in t faith is a privilege not too many peo have!

Give us the wisdom to sit at the f of those who have seen many years, a have lived them in the faith. Give true consideration for those whose ye are far spent, who feel unneeded, w temporize, who yet need human lo and care. In the Name of Jesus. Amen.

o Much Togetherness?

oo much "togetherness" in a fami- an be a dangerous thing, delegates he Catholic Midwest Family Life dy Week were told.

Dr. Robert McCready, a Chicago ecologist and obstetrician, com- ned that "the typical American nts are frequently afraid to be dis- d by their children for even a nent." Therefore, he said, they lect to give their children the au- ity and firm guidance they need.

ttended by some 400 priests, cou- , and professional people, the con- nce was sponsored by the Chris- Family Movement and the Cath- Cana Conference of Chicago.

Dr. McCready, who has been as- ated with the Cana Conference, is sidered an expert on marriage coun- ng. "The togetherness craze," he tinued, "when pushed too far, can e children household gods and de- y roles and responsibility in the ily."

No one advocates tyranny or au- itarianism in the home," he added. t unless the American father re- rts his role and the American her once again finds pride in her manliness, we can look forward to easing confusion among young ple."

He said that unless the trend is re- ed the day will soon come "when y father will be proud to have all daughters become generals while sons become beauticians."

otestants Warned Against ailing Rural Dwellers

rotestants have a "solemn" respon- lity for the social and cultural wel- of the 70,000,000 Americans— st of them Protestant—living in n and country areas of the U.S., gates to the Midwest Regional ting of the Congregational Chris- Churches were told.

Dr. Rockwell C. Smith, professor rural church administration and ology at Garrett Biblical Institute (Methodist), Evanston, Ill., warned that "any failure on our part to give a good account of this stewardship may well mean a social and cultural collapse affecting all Americans."

In sheer numbers, he said, the rural population of the U.S. is "a constituency we cannot afford to disregard." Rural areas are dominated by Protestants engaged in many occupations, of which farming is only one, he added.

He noted that each village has its commuters to jobs in nearby cities and said this was one of the facts with which Protestantism must contend in ministering to rural areas.

In addition, he said, the number of persons over 65 in rural areas is almost double the number in urban areas. Rural people generally have a poorer standard of living and have to pay more for less effective services.

Dr. Smith termed as "one of the noblest achievements of American Protestantism" the placing of churches everywhere in rural areas. However, the churches are small and have a lower quality of leadership than in the cities, he said. Many town and country churches "are characterized by a sense of inferiority," he added.

He urged recognition of "the profound ethical and spiritual problems posed by the land today, problems which involve us all as consumers and as citizens."

Gomorrah Found?

Ruins believed to be the site of ancient Gomorrah, Biblical city of "brimstone and fire" and, with Sodom, centuries-old symbol of infamy, have been found 40 feet below the waters of the Dead Sea.

Spotted by airplane pilots, the site is at the south end of the sea of the Lisan peninsula. Skin divers were assigned to photograph the ruins.

Jordanian officials said the area would be dammed off and drained if the site is confirmed as Gomorrah.

Geologists have explained the cause of the cities' destruction as an earthquake along the Jordan River-Dead Sea fault, probably about 1900 B.C. It is now known that petroleum and gases were once general in this region. In addition, the Bible mentions "slime pits" (Genesis 14:10) and "the smoke of a furnace" (19:28) in connection with the area and its destruction.

—RNS Photo

REFUGEE TOTS AT WCC FARM—These refugee children building sand castles are among some 50 youngsters living in a new world at the World Council of Churches' farm established in Austria in 1958 to give temporary special care to forgotten boys and girls.

$2 Million Jubilee Offering Proposed

A special offering of $2,000,000 will be sought during a "Year of Jubilee" that will be celebrated in 1960-61 to mark the establishment of The American Lutheran Church.

The financial goal of the appeal and the causes to which the funds will be allocated were approved in Detroit by the Joint Union Committee for the three-way merger of the Evangelical, American, and United Evangelical Lutheran Churches.

Under the theme "On the Way Rejoicing," the Year of Jubilee will be devoted to prayer, Bible study, and evangelism in the nearly 5,000 congregations of the merged Church. The observance will open on Pentecost Sunday, June 5, 1960, with services of Holy Communion.

The $2 million appeal will be promoted throughout the year, but the special offering will be received at the close of the jubilee on Pentecost Sunday, May 21, 1961.

Congregations that do not participate in the offering will be urged to increase their general benvolence giving to cover both the budgetary objective of the new Church and the Jubilee Year Fund.

Indications are that the annual budget for The ALC's first two years of operation will amount to $16,000,000.

Causes for which the special offering will be used were chosen, the JUC was told, to permit the congregations to respond to several areas of interest in the life of the Church.

A major share of the funds, $800,000, will be allocated to American Missions to launch a mission congregation in each of the 19 districts of the new Church during the Jubilee Year. This will mean an average of $42,000 for each church.

A total of $500,000 will be assigned for theological education, including $150,000 toward a library at Lutheran Theological Seminary in Columbus, Ohio; $150,000 toward a commons building at Luther Seminary in St. Paul, Minn.; $150,000 toward a married students residence at Wartburg Seminary in Dubuque, Iowa, and $50,000 to Luther Seminary in Saskatoon, Saskatchewan, Canada.

World Missions will receive $300,000, divided between Brazil and Ethiopia for capital development of missionary enterprises in those countries.

Another $300,000 will be contributed to California Lutheran College, now in the process of organization in Ventura, Calif., as an intersynodical venture supported by five bodies. The school is expected to begin operation in 1961.

The remaining $100,000 of the funds will be disbursed by the Board of Charities of the new Church.

Two Pension Plans

Separate pension plans for clergymen and lay workers in The American Lutheran Church—both to be built up on an accumulation equal to 12 per cent of the employee's income—will be recommended at its constituting convention next April 22-24. The plans

News of the ALC Merger

will take effect after the new denomination begins to function on Jan. 1, 1961.

Persons who become eligible for pension coverage after that date will be accepted as members of the new plans, as will those participating in the present pension systems of the uniting Churches who elect to transfer their membership.

Present separate plans conducted by the three bodies will be continued as long as present participants desire to maintain their membership in them, according to Mr. Harlan Rye and Miss Viola Henkel, executive and assistant excutive director respectively of the Board of Pensions of the new Church. Mr. Rye is a member of the ELC and Miss Henkel of the ALC.

The plan for clergymen anticipates that the salary-paying organization will pay the entire 12 per cent with the individual contributing nothing. The only other church pension plan with a similar provision, it was reported that of the Protestant Episc Church. It is based on a 15 per contribution by the employer.

For The ALC's lay workers, salary-paying organization would tribute 9 per cent and the indivi 3 per cent.

"This distinction seems to us t necessary," Mr. Rye said, "both bec the clergyman is expected to pay and one-half times the amount to cial Security which the lay person and because it is anticipated that t will be much more fluctuation in m bership in the lay plan."

The lay plan would anticipate m ing eligible the lay employees of Church, its colleges and other inst tions, and its congregations.

Despite the differences in the fin ing of the two plans, it was poi out, the salary-paying organization be making the same investment in retirement program of its clergy lay people.

In addition to pension contributi Mr. Rye explained, the employer m pay 3 per cent to Social Security lay employees while nothing is p toward S.S. for clergymen, who ar a self-employed category.

The plans set the retirement age men at 65 years and for women 62 years. Benefits in both plans identical as the pension in both is termined on an actuarial basis depe ing upon accumulations including terest earnings.

Major medical coverage is a feature of the plans not included any of the existing three pension tems. Also provided are disability family protection benefits. Exact tails of the medical and disability visions are still to be worked out.

One Seminary, Four Units

Provision has been made for one theological seminary in The A ican Lutheran Church, but the sc will consist of four separate units.

The four units of the seminary the new Church will be composed the present institutions of the uni bodies—the ELC's Luther Seminar St. Paul, Minn., and Luther Semi at Saskatoon, Saskatchewan, Can the ALC's Evangelical Lutheran S inary at Columbus, Ohio, and W

; Seminary at Dubuque, Iowa. The
LC's Trinity Seminary, which
ed from Blair, Neb., to Dubuque
1956, will be merged with Wart-
g. The schools have a combined
ual enrollment of 900 to 1,000.
heological education in the new
urch will be planned and directed
a Board of Theological Education,
each unit of the seminary will be
erned by its own Board of Regents
will have its own administration.

What the various units of the seminary will be called and whether each will be assigned to train students in some special phases of the ministry has still to be determined. It seems likely that specialized programs will eventually be developed.

Presidents of the seminaries are Dr. Alvin N. Rogness at St. Paul, Dr. Edward C. Fendt at Columbus, Dr. Alfred H. Ewald at Dubuque, and Dr. George Evenson at Saskatoon.

Steps are being taken to create a flow of pastors across the former historical lines of the uniting Churches. The plan calls for the criss-crossing of internship assignments of students in congregations of one of the church bodies other than their own. It is expected that 40 young men from the St. Paul, Columbus, and Dubuque campuses will be assigned for 1960-61 internships according to this pattern.

ion Documents Ready Next Year

ll the governing documents for
ew Lutheran Church of more than
0,000 members will be ready for
sideration early in 1960 by the four
ies that launched merger negotia-
s three years ago.

he assurance was given to the 46-
nber Joint Commission on Luther-
Unity at a two-day meeting in Chi-
, Oct. 8-9. The JCLU represents
United Lutheran Church in Amer-
Augustana Lutheran Church, Suo-
Synod and American Evangelical
heran Church.

Dr. Franklin Clark Fry of New
k, president of the ULCA, who
ds the commission's six-man com-
tee on constitutions, reported that
four basic documents—constitution
by-laws for the general body, con-
ution for synods, and constitution
congregations—will be completed
submission to the uniting Churches
heir conventions next year.

At its meeting, the JCLU refined the
rding of the constitution and by-
s of the proposed Church and also
orked the constitution for the
ods, now set at 30 in number.

The first draft of the constitution
the 6,500 congregations of the new
urch will be presented to the com-
sioners at the next JCLU meeting,
be held in Chicago, Dec. 10-12.

Dr. Fry said that all four documents
l probably receive final approval
the JCLU at its February meeting
l will then be forwarded to the
r bodies for action at their conven-
s, Augustana and Suomi next June,
AELC in August, and the ULCA
October.

30 Synods, 24 Colleges

A table showing the recommended alignment of 30 constituent synods with 24 church-related colleges they will support has been given "general approval" by the JCLU.

An extensive survey by the JCLU's Committee on Colleges, based on 1958 support of 17 four-year colleges, four two-year institutions and three other colleges in the formative stage, showed that they will receive an estimated $1,903,999 in church support annually. Of this amount, $1,584,795 would come from synods of the new Church and $319,204 in grants from the Board of College Education and Church Vocations of the new Church at large.

The joint merger commission adopted a resolution, recording its intention to propose that the new church provide additional grants to insure that "no college should suffer financially in consequence of the merger of the Churches."

Headquarters?
New York or Chicago

Chicago and New York rank as the favored cities for the national headquarters of the new Church, a preliminary study of possible sites showed.

Dr. A. Howard Weeg of Chicago, president of the Illinois Synod of the ULCA, and committee chairman, said several other cities had been considered, including Cleveland, Philadelphia, Pittsburgh, Detroit, Indianapolis, Washington, and Minneapolis-St. Paul, but the committee's study resulted in a decision to limit the choice to either Chicago or New York.

"While Chicago is the more strategically situated, within the core of the continent," the report said, "the compatibility of the religious organizations with headquarters in Chicago might suggest disadvantage.

"The location of the National Lutheran Council and the National Council of the Churches of Christ in the U.S.A., and the American offices of the Lutheran World Federation and World Council of Churches would suggest the relative advantages of a New York City location."

The committee's study revealed that one-half of the combined membership of the four bodies contemplating merger is in the area east of Ohio and northeast of Georgia. Forty per cent

News of the Other Merger

of the total membership will be in the northeastern states, the report said.

General factors in the study of headquarters location, Dr. Weeg said, included:

(1) Natural kinship with the historical and geographic patternings of the denomination's supporting constituency and its affiliated agencies.

(2) Relationship to regional patterns of population and economic functions and established lines of communication and transportation.

(3) Relationship, through proximity and/or accessibility, to the kindred organizational centers of the wider Christian community.

(4) Social and cultural compatibility of the local environment.

Denominational offices of the United Lutheran Church are now located in New York City, Augustana's in Minneapolis, the AELC in Des Moines, Ia., and the Suomi Synod in Hancock, Mich.

NEW PRESIDENT INSTALLED—At the moment this photo was taken, Dr. Malvin H. Lundeen, kneeling, became the 11th president of the Augustana Lutheran Church at installation services in Rockefeller Chapel at the University of Chicago. (see story)

Augustana Installs Eleventh President

Dr. Malvin H. Lundeen has been installed as the 11th president of the century-old Augustana Lutheran Church.

The impressive ceremony took place at Rockefeller Memorial Chapel of the University of Chicago on Sunday, Oct. 11, preceded by a solemn processional of church dignitaries, pastors, and laymen from the U.S. and Canada.

Dr. Lundeen, 58, pastor of Grace Lutheran Church in LaGrange, Ill., for the past five years, will probably be the last president of the 600,000-member denomination in view of the prospect of its merger with three other bodies during his four-year term of office.

Dr. Oscar A. Benson, retiring after eight years of service as Augustana president, preached the installation sermon on the topic, "Guarding Our Heritage." He then conducted the rite of induction for his successor, assisted by the presidents of the Church's 13 Conferences.

The charge of office to Dr. Lundeen was delivered by Dr. P. O. Bersell, president emeritus of Augustana, who spoke on "Chosen for the Task."

Also assisting in the ceremony were the presidents of four sister bodies, Dr. Franklin Clark Fry of the ULCA, Dr. Alfred Jensen of the AELC, Dr. Henry F. Schuh of the American Lutheran Church, and Dr. William Larsen of the United Evangelical Lutheran Church.

Other participants were Dr. E. S. Hjortland, representing The Evangelical Lutheran Church; the Rev. Walter W. Werronen of the Suomi Synod, and Dr. Howard Weeg, president of the Illinois Synod of the ULCA.

Wisloff Named Bishop

The Rev. H. E. Wisloff of St. Mark's Church in Oslo, one of Norway's leading figures in both home and foreign missions, has been appointed Lutheran Bishop of South Halogaland by the Norwegian government.

He is the son of the Rev. Johan M. Wisloff, who was well known for his many years' service in the general secretaryship of the pietistically oriented *"Indremisjonsselskapet,"* a home mission society within the State Church. The younger Wisloff held the same post from 1945 to 1954.

He is now chairman of the Norwegian board of the international Santal Mission, which works in northeastern India through the 35,000-member Northern Evangelical Lutheran Church.

This was not the first time Pastor Wisloff's name was placed by the electors on a nomination slate f which the government chose a bis In such an election in 1957, he rece considerably more votes than the who was later named bishop. other man's appointment aroused protest that the expressed desires the people were being ignored.

Until April 1960 . . .

Australians Vote Fellowshi

The United Evangelical Luthe Church in Australia officially decla altar and pulpit fellowship with American Lutheran Church in U. S. at its 13th triennial convent

Reciprocal relations were reque by the ALC in a petition adopte its last biennial convention in Antonio, Tex., in 1958. Historica the two groups have had an unoffi fraternal relationship that had n been formally declared.

In another action, the UELCA newed its offer to altar and pu fellowship to the Evangelical Luthe Church of Australia, an affiliate of Lutheran Church—Missouri Synod the U. S. The ELCA rejected offer at its triennial conference March, stating that doctrinal unity not been achieved with the UELCA all matters.

The two Australian bodies have b engaged in unity discussions for number of years. Chief difficulty, servers state, is the ELC's objection co-operation with other Churches a international church agencies such the World Council of Churches a the Lutheran World Federation.

Wartburg Receives Rare Bible

A rare 17th century Lutheran tra lation Bible was presented to Wartb College, Waverly, Iowa, at Homec ing Oct. 11. The Bible, a gift of a 1 alumnus, Roger C. Hennings, Min apolis, is dated 1649.

A product of the Wolfgang End family of Nurenberg, Germany, rare edition is printed in Germ script with Latin and Greek comme It contains plates, etchings, and torical data, plus general accounts the day. Said to be in good conditi the volume is large and legible.

C Pastor Named to South African Ministry

. 27-year-old American Lutheran or who was born and reared in th Africa has been appointed by Lutheran World Federation's De- tment of World Service to a min- y in that country.

He is the Rev. J. David Nelson, of esford, S. D., who completed his ological studies this year and was ained by The Evangelical Lutheran urch in the United States.

Pastor Nelson will go to South Afri- about the middle of 1960 to estab- a new English-speaking pastorate r Johannesburg, Transvaal. His k will be to organize a congregation some 1,000 people of European Lu- ran background who are not par- pating in the life of the existing edish and German language church- n that city.

The appointment was made at the uest of a board of trustees set up Lutheran groups in South Africa their common agent on questions LWF aid. Until the new congrega- n is able to take over its own finan- responsibilities, the LWF Depart- nt of World Service is supporting pastor and lending money to buy arsonage for him.

Pastor Nelson was born in Natal, son of American agricultural mis- naries, and knows some German as l as a little Afrikaans and Zulu. completed his theological studies May at Luther Theological Semi- y, St. Paul, Minn.

theran Unity in South Africa

by J. N. Otte

The General Lutheran Conference South Africa held its annual meet- recently in Wartburg, Natal. Mem- s of the Conference are the pastors l missionaries of the several co- rating Lutheran missions in the ntry. Its purpose is study, theologi- discussion, edification, and mutual couragement. Official languages are glish and German.

Theme of the 1959 Conference was utheran Unity in South Africa." e very fact that joint hosts for the meeting were the Hermannsburg, ELC, and Hannoverian Free Church missions pointed up the progress which is being made in South Africa in Lutheran co-operation. Present co-operative alignments can best be understood if one compares them with an imaginary U.S.A. alignment which would include representatives of the Lutheran Church — Missouri Synod, Wisconsin Synod, Suomi Synod, Augustana Lutheran Church, United Lutheran Church, American Lutheran Church, and ELC!

At present the Conference is particularly interested in the possibility of greater unity among the various European Lutheran Churches and synods. Several of them are German, others Finnish, Norwegian, Swedish, and Danish. So far none of them have been able to establish congregations using the official languages of South Africa: English and Afrikaans. The result is that the younger generation is being lost due to this "language problem."

Agreement has now been reached in this matter. The assistance of the Lutheran World Federation is being sought in establishing Lutheran congregations in various strategic places, whose languages shall be English and Afrikaans. Planning has progressed to the point of calling a number of pastors for this work. In connection with this joint effort, progress is being made toward the formation of a federation including all eight Lutheran bodies involved.

In addition, organic union is being effected among several African synods. The Zulu Synod of The Evangelical Lutheran Church is involved in such a union. Because there are a number of races and many languages involved, this union is being set up on a regional basis.

The 1959 Conference received an encouraging report on Lutheran publication efforts in South Africa.

The following were elected to office by the 1959 Conference: the Rev. J. N. Otte, ELC, re-elected chairman for a three-year term; Dr. von Krause, Hermannsburg Mission, vice-chairman; the Rev. E. Schwacke, Hannoverian Mission, secretary; and the Rev. A. Loken, Norwegian Mission, treasurer.

NEW CHAPEL—Chaplain Edwin E. Ostroot leads worship for Lutheran nurses in the new "T. F. Gullixson Chapel," Trinity Hospital, Minot, N. Dak. Named in honor of the president—emeritus of Luther Seminary, who was for 20 years pastor of Minot's First Lutheran Church and was founder and first president of Trinity Hospital, the chapel was equipped by Lutherans of the Minot area. It is also dedicated to the memory of two other former Minot pastors, the late Rev. Reinhardt Ulvilden (ELC) and the late Rev. C. J. Carlsen (LFC). The chapel was consecrated in September during dedication of the hospital's new 2½ million-dollar addition, at which Dr. Gullixson was the dedicatory speaker.

Regina Is Site of Church of the Month

The first ELC congregation in the capital city of Saskatchewan is the church of the month for November. The first meeting of Our Savior's Lutheran Church, Regina, was held Sept. 13. Construction of the first unit is under way, and it is hoped it will be in use before Christmas. The Rev. Arne A. Berstad, formerly of Vancouver, B.C., is the pastor, assisted by parish worker Elaine Tenold. The new congregation is located in the southeastern part of the city.

Regina is a center for the ALC in Canada. Located there are Luther College, a high school, and the ALC district headquarters.

This is the fourth home mission congregation being organized in Canada this year. Others are at Calgary, Alta., and Vancouver and Loon Lake, Sask.

People

The Rev. Frederick T. Hallanger has resigned as pastor of Fulton Church, Moorland, Ia., in order to accept a call to the Lutheran Church of the Good Shepherd in Des Moines, Ia., effective Dec. 8.

The Rev. and Mrs. O. C. Aune, Osseo, Wisc., were honored with a farewell reception recently by the Osseo, Kings Valley, and Evanger churches, which Pastor Aune has served for 43 years.

The Rev. Gilbert M. Singer, formerly of Bradley, S. Dak., is now serving First English and West Prairie Churches, Lennox, S. Dak.

The Rev. Max E. Wilhelm, formerly pastor in Curtiss, Wis., is now serving Osseo and Kings Valley Churches, Osseo, Wis.

The Rev. G. A. Carlson was appointed Lutheran chaplain for the Princeton, N. J. Hospital.

The Rev. Kjell-Petter Dahl has arrived from Norway to become pastor of the Norwegian Division of Trinity Church, Brooklyn, N. Y.

The Rev. Henry Peterson, formerly pastor in Chicago, Ill., is now serving as pastor of Stavanger Church, Seneca, Ill.

Daryl Eugene Gaarder, infant son of the Rev. and Mrs. Dan Gaarder of Grenora, N. Dak., died Oct. 4 in Williston, N. Dak. Daryl was born Oct. 1 at Williston.

Chaplain Richard L. Combs, who returned from Germany in May, has completed the Company Grade Course at the Army Chaplain's School in Fort Slocum, N. Y., and is now assigned to the 10th Infantry at Fort Ord, Calif.

Mr. Truman Quammen was recently honored at worship services of Greenfield Church, Harmony, Minn., for his 30 years as director of the choir of his congregation.

The Rev. A. O. Grender has resigned from First and Spring Creek Churches, Watford City, N. Dak., in order to accept a call to Hope Church, West Allis, Wisc., as associate pastor, effective Jan. 1.

The Rev. James Engen, formerly of Parkside, Sask., Can., is now serving a three-church parish at Warman, Sask.

The Rev. M. S. Molvik, formerly of Karlstad, Minn., is now serving as associate pastor of United Church, Grand Forks, N. Dak.

The Rev. Clarence Solberg, assistant director of Home Missions of the ELC, has resigned from this post in order to accept a call to become pastor of Trinity and St. John's Churches, Green Bay, Wis.

The Rev. Richard Borrud has resigned as pastor of the Havre, S. Dak., parish and accepted a call to become full-time director of the Ne-So-Dak Bible Camp near Wartburg, S. Dak., effective Jan. 1. His residence will be at the camp. He will also serve [illegible] youth work coordinator for the [illegible] circuits in northeastern South Dak[illegible]

The Rev. John Riland is now s[illegible]ing as visitation pastor at First Chur[illegible] Eau Claire, Wis.

The Rev. Walther Kallestad, f[illegible]merly pastor of Bethlehem and [illegible] mont Churches, Lakefield, Minn., [illegible] now pastor of St. Paul Church, [illegible] Point, S. Dak.

The Rev. J. J. Jacobson, visitat[illegible] pastor at Trinity Church, Crookst[illegible] Minn., was recently honored on [illegible] occasion of his 50th anniversary in [illegible] ministry. Members from several [illegible] Pastor Jacobson's former parishes w[illegible] also present. Dr. A. E. Hanson, pr[illegible]dent of the Northern Minnesota [illegible]trict, and the Rev. Clayton Eng[illegible] president of the Crookston Circ[illegible] spoke at the occasion.

Mr Richard W. Schlicht, placem[illegible] bureau director of Augustana Colle[illegible] Sioux Falls, S. Dak., was recen[illegible] elected vice president of the Ro[illegible] Mountain College Placement Asso[illegible]tion at their October convention [illegible] the University of New Mexico.

Miss Geraldine Nelson of Mad[illegible] Minn., was recently installed as [illegible] first full-time parish worker at the [illegible] theran Church of Hope, Phoenix, A[illegible] She is a graduate of Waldorf Colle[illegible] Forest City, Ia., and also attended [illegible] ther College at Decorah, Ia. She p[illegible] viously served as a secretary at Co[illegible] Park Church, St. Paul, Minn. The P[illegible] Elmer Laursen is pastor of Ho[illegible] Church.

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e Rev. Thomas Knudson is now
g as visitation pastor of First
h, Brookings, S. Dak.

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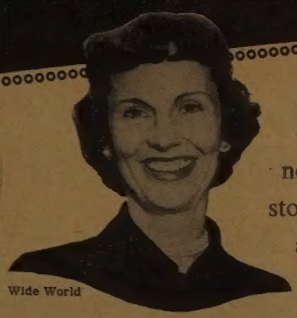

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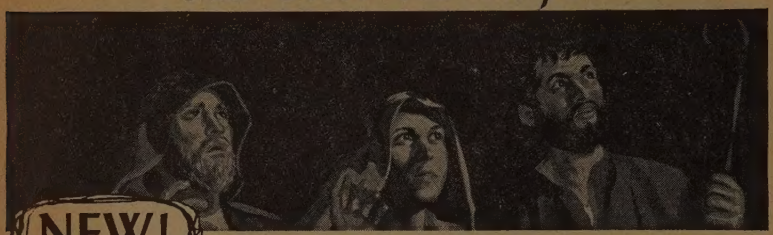

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Winter, 1273 Cambridge St., Novato, , 9-19-59

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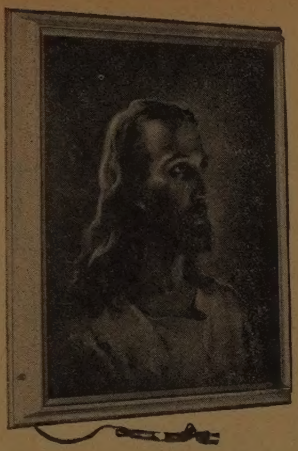

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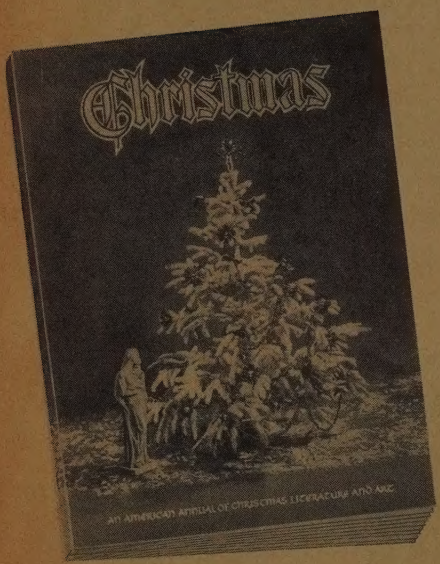

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